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Malcolm Fraser

MINUTES

OF THE

FORTIETH ANNUAL SESSION

OF THE

Canaan Baptist Association,

HELD WITH

MT. ZION CHURCH,

ST. CLAIR COUNTY, ALA.,

OCTOBER 4th, 5th, 6th AND 7th, 1873.

OFFICERS.

MODERATOR.	A. J. WALDROP.
CLERK.	E. B. WALDROP.
TREASURER.	W. J. EUBANK.

FRANK A. DUVAL, BOOK AND JOB PRINTER, BIRMINGHAM, ALA.

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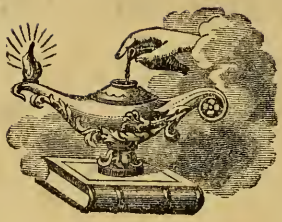

MINUTES.

SPRINGVILLE, ST. CLAIR COUNTY, ALA.,
October 4th, 1873.

The Messengers from the Churches composing the Fortieth Annual Session of the Canaan Baptist Association, convened this day at 11 o'clock, A. M., in the House of Worship of the Church in this place.

(1) The Introductory Sermon was preached by Elder A. J. Waldrop. Text, Nehemiah 4. The assembly then adjourned for dinner.

(2) At 2 o'clock P. M. the delegates assembled in the Academy building and was called to order by the former Moderator, Elder A. J. Waldrop. After reading, and singing the beautiful hymn, "All Hail the Power of Jesus' Name," &c., prayer was offered by Elder J. A. Collins.

(3) At the call of the roll of Churches, the letters were presented and read by E. B. Waldrop and T. V. B. Moor, and delegates' names enrolled as follows:

NEW BETHEL—W. J. McCrary, J. B. Lively.

GOOD HOPE—Elders J. B. Huckabee, G. B. Powell and brother J. F. C. Foster.

ROCK CREEK—Not represented.

SHADY GROVE—Not represented.

CANAAN—Elders J. Grimes, E. R. Bell.

SULPHUR SPRING—W. J. Eubank, J. B. Glenn.

SARDIS—Not represented.

VILLAGE CREEK—T. F. Waldrop, C. Williams.

FIRST BAPTIST CHURCH, BIRMINGHAM—Thos. McConaughy.

MT. ZION—T. V. B. Moor, R. Tims, Elder J. H. Weatherly.

CAHABA—M. K. Vann, J. M. Franklin, J. Carlyle.

SALEM—W. T. Carter, David Glenn.

RUHAMA—Elders A. J. Waldrop, E. B. Waldrop and brethren W. H. Wood and E. J. Wood.

NEW PROSPECT—Elder H. G. Smith.

SHADES VALLEY—Not represented.

(4) The Association then proceeded to the election of a Moderator, Recording and Corresponding Secretaries, which resulted in the choice of A. J. Waldrop, Moderator, E. B. Waldrop, Recording Secretary and T. V. B. Moor, Corresponding Secretary.

(5) An opportunity was then afforded to newly-constituted Churches to unite with this body; there being no applicants, the Moderator proceeded to appoint the following committees:

(6) ON DEVOTIONAL EXERCISE—Deacons of Mt. Zion Church and the Clerk, T. V. B. Moor. On motion, T. F. Waldrop and W. H. Wood were added to the committee:

ON ARRANGEMENT OF BUSINESS—J. B. Huckabee, H. G. Smith and M. K. Vann.

On Documents—T. V. B. Moor, W. J. Eubank.

On Finance—J. M. Franklin, E. J. Wood.

(7) Called for Correspondence from Sister Associations:—From the North River, Letter and Minutes, by Elder J. C. Huckabee. Mud Creek, Letter and Minutes. Tuscaloosa, Letter and Minutes, by her Messenger, J. H. Hickman. Warrior River, Letter and Minutes, by her Messenger, Elder Musgrove. Cahaba Valley, Elders J. A. Collins, J. H. Frazier, P. S. Montgomery, James Thomas, an Evangelist.—Coosa River, Elder L. Law.

(8) On motion, visiting brethren from other bodies, not having Letters or Minutes, were invited to come forward. Elder W. Bishop, from Cahaba, J. B. Eddins, of Tuscaloosa, were invited to seats.—Also, Prof. J. F. Lanneau, representing the interest of the Alabama Central Female College, being present, was invited to a seat.

(9) On motion, called for the reading of a Document in the hands of the Moderator, setting forth the needs of the Baptists of the State. After some remarks by Elder J. A. Collins and others, a special committee of three was appointed to report upon the same on Monday morning. The Moderator appointed R. W. Beck, T. V. B. Moor and E. R. Bell.

(10) On motion, the Moderator and Elder J. A. Collins were added to the committee.

(11) On motion, agreed to hold a S. S. Mass Meeting on Sabbath morning, at 9 o'clock.

(12) Adjourned until 9 A. M., Monday.

Sabbath, October 5th, 1873, 9 o'clock, A. M., met according to appointment.

(1) After prayer by Elder A. J. Waldrop, Elder L. Law, of Talladega, and Prof. J. F. Lanneau, of Tuscaloosa, addressed the meeting, at the close of which, a collection was taken up for S. S. State work, amounting to $13 18.

(2) At eleven o'clock, A. M., Elder J. A. Collins preached the Missionary Sermon. Preaching at 3 P. M., by Elder L. Law. At night, by Elder W. Bishop.

Monday, October 6th, 9 A. M.

Association assembled according to adjournment. Prayer by Elder L. Law.

(1) Called for report of Committee on Arrangement for business, which was adopted.

(2) Called the roll, read and corrected Saturday's Minutes.

(3) Returned Correspondence:—North River, Elders H. G. Smith, J. C. Huckabee, James Grimes and J. B. Lively. Coosa River, J. H. Weatherly, T. V. B. Moor, Jason Carlyle and J. M. Franklin. Warrior River, A. J. Waldrop, J. C. Huckabee, J. H. Campbell and W. T. Carter. Cahaba Valley, J. H. Weatherly, E. B. Waldrop, John McDonald and T V. B. Moor. Tuscaloosa, H. G. Smith, James Grimes, J. C. Huckabee and E. R. Bell. Ten Islands, A. J. Nunnelly. Shelby, Thomas McConaughy. To the Baptist State Convention, A.

J. Waldrop, T. V. B. Moor, R. W. Beck, H. G. Smith, James Grimes, T. F. Waldrop, B. M. Waldrop, E. B. Waldrop, E. R. Bell, C. Williams, W. H. Wood, W. J. Eubank, J. B. Huckabee, Thomas McConaughy.

(4) Called for reports of Standing Committees.

REPORT ON TEMPERANCE.

Dear Brethren of the Canaan Association:—We define Temperance to be a moderate use of such articles of food and drink as nourish and sustain the human system, and a total abstinence from all articles which injure said human system. We especially advise our people to avoid the use as a beverage of ardent spirits, and also not to make or vend the same. We are commanded to "Abstain from all appearance of evil." First Thes. 5:22. We suppose almost every person not engaged in making, selling and drinking, will acknowledge dram-drinking an APPEARANCE of evil.

All of which is respectfully submitted.

T. F. WALDROP, CHAIRMAN.

(5) REPORT ON DOMESTIC MISSIONS.

We, your committee, would report that we have had the subject of Domestic Missions under consideration, and from the information obtained, find there is still great destitution within the bounds of the Canaan Association. Although much has been done by your body in preaching the Gospel among the poor and the destitute, yet by no means do we find the field well cultivated.

In many sections the Word of God is rarely preached to the people; no churches, no Sabbath Schools. The youths growing up without the seeds of truth being sown in their tender minds, destined to go astray and become a power in the land for evil, if not arrested in their course. Your committee would further state, in its opinion it would be prudent and wise in this body to place in the field at once a Domestic Missionary and a Sabbath Scool Agent, whose entire time shall be devoted in traveling, preaching, lecturing, &c.; organizing Sabbath Schools and bringing into action all the latent talent of our brethren and sisters, and thus, in some measure, at least, supply the demand for increased ministerial labor within our bounds.

E. B. WALDROP, CHAIRMAN.

(6) Pending the discussion of the above report, proceeded to take up a collection for Domestic Missions, by cash and subscription, amounting to $207 50. In connection with which, a collection was taken up for the benefit of the Birmingham Church, amounting to $—.

(7) Called for Report on Education. Report received. Proceeded to discuss the adoption of the report, during which an opportunity was afforded to brother J. F. Lanneau to present the claims of Central Alabama Female College.

Pending the discussion of the adoption of the Report on Education, which was not adopted until after dinner, the body adjourned to 2 o'clock, P. M.

Two o'clock, P. M. The body was called to order. Prayer by Elder J. B. Huckabee.

(8) On motion, adjourned to the Church-house for the benefit of the congregation; after which proceeded to discuss the adoption of Report on Education. On motion the report was adopted.

(9) REPORT ON EDUCATION.

In making this report your committee beg leave to present the following thoughts:

1. Christianity is essentially educative. The gospel is the light which makes manifest the natural ignorance of all who are brought to feel its power to save. It awakens in them a desire for pure knowledge and a higher state, and reforms their lives. Hence, wherever the Christian religion has been firmly planted, science receives a new impetus, and institutions of learning spring up. Education being the natural outgrowth of religion, becomes a powerful auxiliary in the enlightenment and elevation of the human race. Hence, too, the men most eminent for success in the gospel work, have been the warmest friends of education, and have made it subservient to the purposes of religion.

In illustration of the above thought, our missionaries have found schools among the heathen an absolute necessity, even in the first steps of their work. Two important results of this experiment have been the strengthening of the mission work, and the creation of a growing and rising spirit of general improvement. These fundamental principles of education and civilization and the concomitant facts, show why our people foster schools and colleges. We consider it simply a Christian duty.

2. The idea too frequently prevails, and is sometimes asserted, that the Baptists are ignorant, especially their ministry, and opposed to superior education. This is simply a want of the proper information on the part of such as believe or affirm it. Let the educational work of our Church speak for us. In 1871 there were in the United States, 34 Baptist male colleges. Ten of them had endowments ranging from $117,000 to $509,000. Fourteen of the literary colleges are in Southern States. These institutions have suffered in common with every other public interest of the South, having wholly, or in part, lost their endowments. They all, as far as we know, still survive, and most of them are flourishing. As to the female colleges established or supported by our people, we cannot give the statistics, but it can be shown that this department has kept equal pace with the other, both in the number and grade of the schools.

Nine of the 34 colleges are theological; some of them separate from, and a few attached to the literary. Among these our Southern Theological Seminary at Greenville, S. C., is a noble monument to the energy and wisdom of Southern Baptists. In respect to its course of study, general plan, and method of instruction, it is said to be a model,

even to European colleges, and without a rival in the world. It is at once our pride and our great hope. Nothing should be left undone to maintain, to elevate, and to perpetuate it. It should have the heart, the money, the support and the prayers of every Baptist.

But what have Alabama Baptists done for the cause of education? At Marion stands our dear old Howard. Its beautiful walls stand. Its noble work and noble record stand; but its endowment, once very large, is quite all gone, and it stands, now, pleading with Alabama Baptists for their influence, their sons, their support, and their prayers. It still stems the fearful breakers, but it depends chiefly upon Baptists for its existence. It is doing well under its model President, Col. J. T. Murfree. There, too, stands the Judson. Its daughters may be found in every State from Georgia to Texas. It has a glorious record. Its success since the war has been gratifying to its many friends. At Tuscaloosa we have another noble institution under the Presidency of brother J. F. Lanneau—the Alabama Central Female College. It justly claims our influence and support.

But what shall we say for the talents and learning of the Baptist Ministry? Space would fail us to tell of all our distinguished men, among the living or the dead—names that would do honor to any of the departments of public life.

In conclusion, we add, 1. The Baptists MUST educate. Nothing but the Grace of God can save the soul; but to make our people wise and efficient Christian workers, as well as useful citizens, they should be trained, from infancy, at home, in the literary school, and, if need be, in the Sunday School. If we neglect the proper training of our own children, or refuse to aid in the education of others, the consequences of such failure of duty MAY recoil upon our own heads and homes, upon our children, upon our country, and upon the cause of Christ. 2. Education is threefold—of the body, of the mind, and of the heart; of the heart first and highest. Our youth should be trained to LABOR and to THINK; but, fundamentally, they must have right ideas of God and duty instilled into their minds, and POSSESS the knowledge of Jesus.

Respectfully submitted,

J. H. WEATHERLY,
Chairman Educational Committee.

(10) Called for

REPORT ON SABBATH SCHOOLS.

How pleasant it is to find in the Sabbath School young men and women attending upon the means of Grace in order to understand the Scriptures and be imbued with their Heavenly Spirit. A well conducted Sabbath School awakens hope that truth will fall into the hearts of the unconverted and make them subjects of the Heavenly Kingdom. Prayer goes up from many hearts in their behalf that they may follow Jesus Christ in self-denial and obedience to his commands. We should labor to bring every young person into Sabbath Schools, to study carefully God's word, which is designed to convince of sin, of righteous-

ness and judgment; and to make wise unto salvation through faith which is in Christ Jesus. We believe the Sabbath School is a work of the CHURCH, the place where all can take a part in the services of God.

Brethren, let us try and be more zealous in the cause. If we neglect to store the intellectual faculties with gospel truth, that may through faith be to the salvation of the soul, evil influences may take possession of the mind and the soul may be lost.

M. K. VANN, Chairman.

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(11) Called for Report of Special Committee appointed on Saturday, which was adopted.

REPORT OF SPECIAL COMMITTEE.

The committee appointed to report on "The address to the Baptists of Alabama by the Board of Directors of the Alabama Baptist State Convention," report

1st, The necessity of establishing a paper, as a medium of communication between the Baptists of the State, is so obvious as to need no argument. And we would favor and aid in sustaining such an enterprise, on these express conditions, viz:

1st, That a sufficient amount of capital be secured to place the paper on a SURE foundation.

2d, That SUITABLE and COMPETENT talent be commanded, to meet the young and growing intelligence of our people, and which will promulgate the Baptist doctrines promptly, courteously and FEARLESSLY.

3d, That it firmly maintain the great essential principles and practices of our denomination. Without these conditions we think the project unadvisable at this time.

2d, The obligation to sustain Howard College with a liberal patronage and moral influence, and as early as possible to endow it with a permanent FUND.

The College was founded in the councils and prayers and contributions of that noble race now passed away. We have beheld with admiration the firmness and patience of its friends in and around Marion, in adhering to it in misfortunes and amidst fire and the disasters of war. We sympathize with the Board of Trustees and the Faculty in their sacrifices to rescue it from its downfall and ruin. But these sacrifices cannot be endured always. The denomination should not expect a few to bear the burden of many. It is doubtfull whether any institution of learning can long flourish when it has to rely on its patronage for its support. No great denomination should make the brain of the Faculty of its own College the endowment fund for that College. Nor should we expect to retain the services of an able Faculty unless they are liberally paid. Hence, we would urge the Board to secure a permanent endowment fund.

3d, The subject of the relations of the State work to that of the Domestic, Indian and S. School Board, is a subject deserving the most prayerful considerations. It will be admitted that the State Convention was designed for missionary work. That, although it has been

organized thirty-odd years, it has never brought out the energies and means and influences of the denomination. It is questionable whether the design of the founders of the Southern Baptist Convention was to do the promiscuous work in the hills and dales of our State or to assist towns and cities and other large circles of influence.

There is a great work to be done, and we will co-operate with any wise plan to accomplish it.

R. W. BECK,
A. J. WALDROP,
J. A. COLLINS,
——— BELL,
COMMITTEE.

(12) On motion, adjourned until 8½ A. M., Tuesday.

TUESDAY, October 7th, 1873.

Met according to adjournment. The body was called to order by the Moderator. Prayer by brother R. Tims.

(1) Called for Circular Letter. Received and adopted.

CIRCULAR LETTER.

THE GLORY OF ZION.

Our Savior was manifested in the flesh, not only to make an atonement for sin by satisfying the demands of an unalterable law, by his own obedience, but, to set up a kingdom, to found a holy community, bound together by the cord of Love; filled with His Spirit and breathing His life, the Gospel should go forth into all the nations of the world. This kingdom has been set up, perpetuated and kept alive by the same hand of Omnipotence that inaugurated it: born of a miracle and by a miracle kept alive. The Church of Jesus Christ is to-day a living testimony to the world that God's Providences are exerted in favor of His Church: and, although "The heathen have raged and the people imagined a vain thing," yet "the gates of hell have not prevailed against it." A thing apparently so insignificant in the beginning as to excite the scorn and ridicule of the Jew and the contempt of the philosopher, to-day the Church of Jesus Christ stands out like an ensign of mighty proportions, a token to the nations of the world that Christ the Lord reigns in Zion, a King, whose Kingdom stretches from sea to sea and from shore to shore; not circumscribed by lines and hedged in by nationalities: all nations of the old Jewish theocracy are wiped out and a new and more perfect order of things established, corresponding with the breadth of Christianity, which order places the Christian Church beyond the narrow limits of nationalities, in which there is neither Jew nor Gentile, but Christ, all and in all. The mission of the Church is, therefore, to the world. This mission is of a twofold character: of precept and example. It is called, first, to assimilate itself in all its TEACHINGS and PRACTICES to the divine model: to be joined to Him in the sacred bond of love; to grow in grace, in knowledge, in holiness. It is then to carry everywhere the light and flame thus kindled and fed in the sanctuary of the soul.

This light is to go forth into all the world and is to be the power

of God unto salvation to every one that believeth. Christ has committed to his followers the work of evangelizing the nations of the earth, and the ages have been allotted for the performance of this duty.—Each individual member should feel himself bound by a sense of duty and moral obligation to contribute all in his power to the diffusion of the principles of Christianity among the nations of the earth: The religion of Jesus is personal, and there are certain obligations arising out of the state of the new birth the performance of which cannot be neglected without sin. "Go ye into all the world and preach the gospel to every creature," was addressed to ALL of Christ's followers: otherwise the commission would have ceased with the death of the Apostles and the obligation to preach the Gospel to the world would have ceased to be binding, and therefore null and void.

But the world is not left without a witness of the truth: testimony confirmed by many witnesses preserving to the world the living memory of Christ, His life, His teachings, His death and resurrection, His exaltation and glory.

The Church is the medium through which the world is to know Christ; the channel that conveys the water from the fountain-head; the grand repository of the oracles of God.

A correct knowledge of the history of Christianity in its early years, the principles and practices of the Church in its primal state, a deeper interest in the glorious past of the Church, should be revived among us.

We speak particularly of the Baptists; the great mass of people are ignorant of Baptist history, not knowing but that Roger Williams was their founder; which, however, is utterly without foundation.—There is no religious sect that has a nobler record. Ascending through the long line of ages, in every period of history, we find some of the followers of Christ, a sect conforming itself in doctrine and organization to the Apostolic type; though few in number, a mere handfull scattered among the nations of the old world, yet, whensoever and wheresover found, the same uncompromising friends of truth; ever ready and willing to seal the doctrine of the Cross with their own blood. The noble train of martyrs drawn from the ranks of the Baptists, attest the firm adherence to principle which has ever characterized them among their enemies as a bigoted and selfish people. It is true that their history, in a great measure, is hidden in the depth of ages; yet the light of history (the arbiter of nations,) does furnish us with strong evidence that the principles and practices of the Baptists have not ceased to be held and maintained by many of the disciples of Christ through every period of the Church's history. And we may safely predict that an institution that endured the great conflict with the society of the old world which assailed it without by persecution and within by heresy, though vanquished, yet leaving behind the germ of error, which has since sprung up in the name of a Church claiming to represent Christ in the person of the Pope of Rome. Tried in the fire and purified, the Church of Christ cannot be overthrown by all the powers of darkness combined. Let us be encouraged, my Christian brethren, to go forward, trusting in the

God of the Church, for He shall lead us to victory, though earth and hell oppose, for "Greater is He that is in us than he that is in the world." Though skepticism and unbelief meet us with their sweeping assertions, yet the truth shall prevail. If the past history of the Church is fraught with such momentous consequences to the world; if the glorious Light of Zion is spreading far and wide, and the nations of the earth are receiving their King, shall we not, if we be valiant soldiers, be of that number that shall come to the Zion above with everlasting songs upon their heads? being made partakers of the inheritance of the Saints in light, kings and priests of God, forever.

E. B. WALDROP.

(2) Called for Report of District Meeting.

REPORT OF FIRST DISTRICT:

Appointed next session to be held with Village Creek Church, to commence on Friday before 3d Sabbath in August, 1874. Elder Corley to preach the Introductory Sermon—Elder Powell, alternate.

(3) REPORT OF EXECUTIVE BOARD:

We employed Elder H. G. Smith, at one dollar per day, to visit such destitute settlements as might desire him to preach to them within the bounds of this Association, for which see

MISSIONARY REPORT:

Dear Brethren: I commenced my labors immediately after my appointment, though I was unable to cultivate but a small portion of the field. I was sick for a long time, and not able to travel. There was plenty of missionary ground, North and East of me, to have kept two missionaries in constant employment. My field of labor has been from Brake's Ferry, on the Warrior, to Free Will Church, West. I have had large congregations and good meetings at the most of my appointments. I would recommend a continuance of the Mission work. The field is large and inviting.

Traveled 597 miles; spent 65 days; preached 60 sermons; received from various sources, $35 40 cash.

Respectfully, H. G. SMITH.

(4) The next session of this body will meet with the Good Hope Church, 21 miles North-west from Elyton, on Friday before the first Sabbath in October next. Elder E. B. Waldrop to preach the Introductory Sermon; Elder J. B. Huckabee, alternate. Elder A. J. Waldrop to preach the Missionary Sermon and E. B. Waldrop, alternate.

(5) R. W. Beck to write the Circular Letter, "ON THE EVILS OF A CHURCH MEMBER DRINKING A DRAM."

(6) REPORT OF VOLUNTARY MISSIONARY LABOR:

Elders Bell, Grimes, Huckabee, McCrary and Lively, had respectively done missionary labor in the bounds of the Association. Only Grimes and Bell made WRITTEN reports, which set forth the following interesting facts: We have given one month time, each; organized 8

Sabbath Schools; witnessed 98 conversions. Also, Elder J. M. Thomas, of Cahaba Valley Association, an Evangelist, who had done good service in the destitute borders of our Association, made a verbal report, and thereupon the following was offered by Elder J. H. Weatherly: "Resolved, That we do most heartily welcome our beloved brother, J. M. Thomas, to labor within our bounds for the cause of Christ, in every way it may seem proper to him, and that he be authorized to make collections for the promotion of any of our religious enterprises.

Resolved, That we tender our Christian regard and thanks for voluntary services previously rendered.

(7) The Moderator then appointed an Executive Board: C. Williams, T. F. Waldrop, W. J. Eubank, T. V. B. Moor, J. F. C. Foster, M. K. Vann, B. Praytor, T. A. Anderson, J. Dickey, A. G. Waldrop, J. Carlyle, W. H. Wood and W. T. Carter.

(8) Appointed Standing Committees:

On Temperance—E. B. Waldrop, J. M. Franklin and G. B. Powell.

On Domestic Missions—W. J. Eubank, Jason Carlyle and W. H. Wood.

On Education—R. W. Beck, R. J. Waldrop and E. J. Wood.

On Sabbath Schools—E. R. Bell, J. Grimes and J. B. Glenn.

(9) REPORT ON DOCUMENTS:

1st. New Bethel Church asks for a letter of dismission.

2d Two Churches recommend the appointment of a Missionary and Sunday School Evangelist for the Association during the next year. We hope your body will take action on the subject.

3d. We recommend the uniform lessons published in Kind Words to all our Sabbath Schools.

4th. The Central Female College, located at Tuscaloosa, should receive the patronage of our people.

5th. The First Baptist Church, Birmingham, complains of lack of strength and zeal. We recommend our ministers, as often as occasion will allow, to preach to and labor with them.

6th. A Convention of Churches contemplate organizing an Association at Sulphur Springs Church, Walker county, Ala., Friday before the third Sabbath in October, 1873, and requests this body to send brethren to aid in the work.

Respectfully submitted,

T. V. B. MOOR.

(10) RESOLUTIONS:

1st. Resolved, That we recommend to all our Churches the importance of placing in their Church houses a "Contribution," or "Mite" Box.

2d. Resolved, That we recommend the Pastor and Deacons of each Church constitute a supervising committee, to regulate and foster the Sabbath Schools under their jurisdiction.

3d. Resolved, That this Association discontinue the custom of allowing the district meetings to fix the place of holding its meetings, but that the body, when in session, do that work.

4th. Resolved, That we organize a Ministers' and Deacons' meeting within our Association, to meet once a year alternately with Churches in this Association and that a committee of five be appointed to fix the time and place of the first meeting and to select speakers and subjects; whereupon the Chair appointed R. W. Beck, J. H. Weatherly, E. B. Waldrop, M. K. Vann and O. W. Wood.

5th. Resolved. That this body request each of its Churches to hold a Prayer-meeting at 3 P. M., on the first Sabbath in each month, to "pray the Lord of the harvest to send forth more laborers into the harvest," and to put it into the hearts of His people to sustain those already given and such as God may send into the work, and report the result to our next meeting. Also, that each Pastor be requested to preach at least one Missionary Sermon to each Church during the year—also, to take up collections for Missions and Sabbath Schools.

6th. Resolved, That the 7th Article in the Constitution of this Association be so amended as to read, "That the meeting of the delegates be on Friday before the 1st Sabbath in October, in each year."

(11) **Treasurer's Report:**

Received. For Minutes		$37 75
" " Associational purposes,		15 70
" " Domestic and Indian Missions		22 00
		$75 45

(12) W. J. Eubank was chosen Treasurer of this Association for the next year.

(13) Committee on Finance made their report. which see in Statistical Table.

(14) In consequence of a small Minute fund, and the large amount of business of this session will swell the Minutes to something over the average size, it was resolved that the Treasurer pay to the Clerk the Minute Fund and, also, the Associational Fund, and he is hereby instructed to procure as many Minutes as funds will justify, after receiving Ten Dollars for his services.

(15) Ordered that T. F. Waldrop and E. B. Waldrop act as distributing agents of the Minutes, when printed.

(16) After remarks by the Moderator, singing and taking the parting hand, and prayer by brother Huckabee, the Association adjourned to meet with Good Hope Church, Jefferson county, commencing on Friday before the 1st Sabbath in October, 1874.

A. J. WALDROP, Moderator.

E. B. Waldrop, Clerk.

STATISTICAL TABLE.

CHURCHES:	POST-OFFICES:	PASTORS:	Baptized,	Received by Letter,	Restored,	Dismissed by Letter,	Excluded,	Dead,	Total,	For Minutes,	For Associational purposes,	Sabbath School work, 1873,
New Bethel,	Birmingham,	H. G. Smith,	13	5		5	2		78	2 25		
Good Hope,	Democrat,	J. B. Huckabee,	2	5		2			48	3 00		
Rock Creek,	Jonesboro,	... ...								4 00		
Shady Grove, Not represented												
Canaan,	Jonesboro,	E. R. Bell,	1	1				1	55	1 00		
Sulphur Springs,	Woods' Station,	A. J. Waldrop,	19	2	2	3	3		95	3 00	2 00	17 40
Sardis,	Jonesboro,	—— Kent,	2	2		1		1	45	2 50		
Village Creek,	Birmingham,	J. B. Huckabee,	2						16	3 00	1 00	
1st Church Birmingham,	Birmingham,	E. T. Smyth,	1	3			2		24	3 00		
Mt. Zion,	Springville,	G. Mynatt,	10	9				1	96	3 60	3 60	13 18
Cahaba,	Woods' Station,	A. J. Waldrop,	26	14		7		2	162	5 00	3 00	
Salem,	Truss',	J. M. Thomas,	12	2		2			53	1 70		
Ruhamah,	Woods' Station,	A. J. Waldrop,	22	2		3	4	3	114	5 00	2 00	140 00
New Prospect,	Birmingham,	H. G. Smith,	1	1		3		1	13	50	50	
Shades Valley, Not represntd												